BLESSED OPENINGS OF A Day of good Things TO THE TURKS.

Written to the Heads, Rulers, Ancients, and Elders of their Land, and whomsoever else it may concern.

That which mostly concerns all mankind in this life, is the true knowledge of the *true and living God* Creator of all things; that in the true knowledge he may be served and worshiped aright, and in the end give unto all such true servants & worshippers of him the recompense of a reward of a Kingdom of his glory, and joyes to be held in an *endless* and everlasting life.

God Almighty Creator of all things, and upholster of the works of his Creation in Sea, Earth and Heaven, is an eternal *perfect power* without the help of any other, an invisible and immortal Spirit, altogether pure, and perfectly holy, and wise, not needing the assistance of the counsel of any besides himself, yea, and is incomprehensibly and throughly glorious beyond all that can be spoken or thought of him by all mankind.

THis Almighty wise God, in the beginning created man (according to the glory of his infinite wisdom) in his own similitude and likenesse; that is to say, he made the *soul* or *mind* of man (which is the most noble part, and therefore is made Ruler and Governour of all the fleshly members of mans body) in a pure, clean, and upright state of *innocency*, in which state man was wholly blessed, and all the Creation besides unto him, which was made of God for mans service and use, in that pure state of *innocency*, blessing, and glory, in which he was created, according to the wisdom and holinesse of his Maker; whom God could not create in a state of defilement and uncleanneſse, because a defiled and unclean work would have made the Creator defiled and unclean also, which could never possibly be in God, so as to stand with his holinesse, everlasting glory, and infinite wisdom; but as God is a holy Spirit, so he created and put into man a holy and pure *mind* and *soul*, and requires of man a holy, pure, and spiritual service, and worship; for this is most certain, that no words, works, nor thoughts of man hath any acceptance of God as a true and living worship and service, besides that which is purely of the nature of God, offered unto God by a pure mind and soul, which is truly ransomed and redeemed from the inward and invisible nature of defilement, sin, and uncleanneſse; because that whatsoever is brought forth by man in the degenerated, fallen, and unredeemed state, stands wholly in the curse, and therefore it's impossible that it can be accepted of God, for if he should accept of the words, works, or thoughts of any mind or soul of man which is not of his own undefiled nature, then that would be the acceptance of uncleanneſse for righteousneſse, sin instead of holineſse, and then to be sinful or holy would be but as one thing, and so he would lose the shining beauty of his purity, and the glory of his infinite wisdom, which is impossible that it should ever be so. And therefore O all ye Rulers, Ancients, and Elders, with all men of sober wisdom of the *Turk* Nation, you cannot but plainly conceive, and very clearly understand, that the true service and worship of God chiefly and principally consists in a *pure mind* and innocent soul, redeemed from every work, word and thought which is evil in its self, or hurtful to any other; and as God is not a *form* or *visible* shew, nor can be likened unto any thing, so his true worship stands not in a visible conformity of shews, customs, or outward gestures, acted by the mortal part of man which is the body of flesh, but (as I have signified) wholly and purely in the invisible and immortal soul and mind, in none other state but in that holy, clean, and pure state in which man was created in the beginning; For if the true service

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and worship of God could be truly performed by any mind or soul which stands short of that innocent mind and clean soul in which man was created in the beginning, then might foolish vain man justly say, that the wise eternal God was not wise in the first work of his Creation, or at least wise conclude him unjust in cursing man for that one sin of eating *the forbidden fruit*, and casting him out of the state of blessing for the same; for the lowest state had been the most proper to have had been shewen first, that still in rising higher and higher the greater glory might have accrued and come unto the Creator, which indeed as all mankind do come to attain unto the true knowledge of the true God, they shall certainly see and understand that God could not possibly create the soul of man in a lower state then *purity*, *cleanesse*, and *innocency*, to retain his own purity, glory, and wisdom in himself, and to have true service and worship from man in mans stage of unity, with his Makers true acceptance.

Seeing therefore that the soul of man (and not his body) was the similitude and likeneſſe of his Creator in the beginning, and consequently the true servant by which the Creator was to be truly worshipped; and since by one mans sin all sin hath entred into the world, it now remains that all men ought to come unto that one *invisible power* which is able to redeem them from all sin, and restore their souls and minds unto that perfect state of *innocency* in which the soul of man was first created, which though it seems very hard and difficult to be done in the appearance of humane reason, yet this you may very rationally think and believe that the work of such a *restoration* is as possible and easie to be done by God, as was his work of the *first Creation*, and as he is the God of all glory, wisdom and power, though for a long time he hath been dishonored through the unrighteous works of mankind, yet hath determined and appointed in his counsel and wisdom a time for the *perfecting of his glory* in earth as in heaven; by the power of his own might, leading man up again into that state of *innocency* in which he was created in the beginning; that it may be known that he is the perfect God of power, no lesse glorious in redeeming and saving, then he was at first in creating, and also that he may appear infinitely more glorious in the *power of restoration* (then the first man (and since him) then all men are sinful under the great *power of perdition*, for else all men might take up a proverb against the glory and power of the Almighty God, saying *that the Devil is waxed so great and mighty in his power subjecting the workmanship of God under his infernal dominion, that God is not able any more to break and regain unto himself his own glory through the redemption of man from the power of Satan, and planting him again in the pure Paradice, as he was a glory and honour to his Maker in the state of his*

 innocency

innocency before transgression in the beginning, which would be a great abomination to be so much as once spoken or thought of, because it would seem to be as a real robbery of God of his honour and glory, and a shortning of his arm of Almighty power, and a making of him to appear not as God, but most vilely as an absolute subject of Satan.

And therefore (Q ye Rulers and Elders of the *Turks*) I am very favourably perswaded of you, that you will rationally in an open and easie understanding be given to credit and believe this declaration unto you, and as men of wisdom desirous to presse onward unto the happinesse and glory of that state wherein all things were blessed unto man in the beginning, (which now in the state of transgression are an utter curse unto him) that entering into that state ye may be blessed, and all things everlastingly blessed unto you, in due order unto which if ye enquire

Qu. *What is that which is able to work out in your selves an utter remove of the curse, without which it is impossible for any man to come under the state and condition of blessing?*

Answ. That which cleanseth the soul from sin, and redeemeth the mind from the nature of transgression onely can remove the curse from mankind, because onely through transgression the curse came, the which cause of the curse being removed and utterly taken away, man comes again to be in the blessed state as he was created in the beginning before transgression was.

Qu. *What then is that which is able to cleanse a mans soul from sin, and redeem his mind from the nature of transgression?*

Answ. The *light of God* which shineth in every mans Conscience, shewing them the evil of all sin, if it be loved as a *pure gift* of the free mercy and grace of God, and walked with as a *lanthorn to their footsteps*, and followed as a guide in all their wayes, works, words, and thoughts, it will perfectly redeem their minds, and deliver and save their souls from all sin and evil, and accordingly restore them into that state of innocency in which man was created in the beginning, in which the true service and worship of the pure and living God comes truly to be known and exercised.

Unto which light in all your Consciences ye shall therefore do well in all diligence to take heed, and by the same to bring your selves unto an *inward* narrow search of all that ever you have done in your mortal and fleshly bodies, that it may shew you all things which you have acted or done contrary to the nature of God in all your life time, by which means you shall know it to be a pure *inward* and *invisible light* of your invisible and immortal souls, because it is of such an excellent property

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and vertue, that as the light of the external day discovereth all things to your outward sight of the fleshly eye, so this *inward light* discovereth unto you in all your Consciences, every secret deed of evil, and hidden work of wickednesse, together with all words of prophannesse and beastlinesse, and all thoughts of uncleannesse and unrighteousnesse whatsoever have been done, acted, or conceived by you in your life time; and for this reason following you may plainly know the Light in you (which I speak of) to be of God your Creator and Maker, and that it is his very way and path of holinesse in which you ought purely to walk, to be a renowned people of the praise and glory of his Name; because the same *Light* (spoken of) in all your Consciences, never did, nay nor never possibly could consent with your sinful souls, unto any sin whatsoever it were, which your souls have resigned up the members of your bodies unto, whether unto deeds or words, but alwaies (you may remember) the Light hath stood against you in such things as are contrary to the nature of your most holy Creator, and therefore doth appear to be pure, (according to the measure) as God is pure, and in unity with him in all things that is good, and contrary to all things that are evil; and a plainer Testimony of Truth you can never have nor receive, neither from men nor Angels, then this which I speak of, which God Almighty himself hath given unto you for you to follow, and walk answerable unto in all your lives and conversations; and therefore no wise man among you can rationally say, that I bring a new thing unto you, because this Light which I speak of *in you* was given of God unto you at your coming into the world, which no earthly man could infuse into you, and therefore you may not count it as a strange thing, seeing that it is a true and certain thing, yea a perfect Principle of the Spirit of your Maker and Creator, which is able to create your souls anew *in you*, as you subject your minds willingly to the work and operation of it in your *inward parts*, whereby you shall come to see the wonderful glorious mystery of God Almighty revealed unto you, which no man in the state of sin and corruption can ever see or come to know, because there is no unity with light and darkness, with corruption and incorruption, with polluted flesh and pure Spirit.

And since it is the defilement of the soul of man which hath separated man from his Maker, it must of necessity therefore be, that through the purifying the soul man only can come to be united to his Maker again, which all the washings of the flesh, or whatsoever other things done thereunto, can never do; for you must needs conceive in all righteous understanding of perfect reason, that nothing can cleanse the *invisible* and

immortal soul besides an *invisible power* of an incomprehensible *Spirit*, because not a thing of all the created things which are both in heaven and earth, and the waters under the earth can in the least degree or measure reach to touch the soul besides a *Spirit*, and therefore of necessity you cannot but rationally believe, that nor any other thing can cleanse the soul besides a *Spirit*, which is able to reach the soul, and bath and wash it in a Fountain which was before the soul of man was created in him; to this fountain therefore do I most dearly and heartily desire that you all may come to bath and cleanse your souls in, that in vertue thereof you may come to know that when the soul is purely cleansed, the body is also made clean *within*, and the same mind keeps all things also clean without; but to go to wash *without*, thinking that that cleanseth the soul *within*, yea or so much as the flesh *within*, seems as a very vain thing to all humane true understanding to deem or imagine, which mythinks ye (grave sober Elders and Ancients of the Tent;) cannot otherwise but be given very plainly to discern and believe: and for this cause I draw on to the opening of the everlasting Fountain, that in it your whole Nation may come to wash, and become a sanctified and cleansed people to the praise of the Lord God, and all their succeeding generations be continued to the ends of the world in the happy state of the endlesse blessing of the Lord God.

Whereas the soul of man is the *inward and invisible part*, being the mind which bringeth forth all his words and actions to the birth, the which being very unclean and polluted through sin and transgression, for the cleansing, washing, and purifying of the same, must of necessity come to the knowledge of an *inward and invisible fountain*, which I testifie unto you (through a diligent search) may perfectly be found *in your selves*, which is the most substantial part of the understanding of the great mystery of the wonderful wisdom, work, and operation of God for mans everlasting salvation. And now to this Testimony I call you all to witnesse, even in the Light of the presence of the Lord God Almighty, speaking plainly unto you, that there is none other Fountain appointed of Gods unsearchable wisdom, for the washing and cleansing of the soul of man, besides the openings of that *hidden well of pure water in man*, into which casting his eye, he may discern it to be of such *a crystal clearnesse* (being that which proceedeth out of the *eternal Rock of Salvation*) as that it will shew him his perfect shape, even as plainly as if it were discovered unto him in a looking-glasse; and therefore I refer you to the counsel of wisdom, to answer God and that pure principle of him in all your Consciences, whether it is not a main pillar of prudence rather to resign your

souls

souls unto that power, and into the waters of that fountain which is able to cleanse your souls for ever, then to give your bodies into a constant washing of outward waters, which if the Oceans covered you, yet are not able to touch your souls, so as to purge the least thought of defilement from your souls? This then in short words is the fountain that is to be found in your selves, *viz. the Light in all your Consciences*, which sheweth the filthinesse of all other waters in *you*, and how every thought, word, or work contrary to it runs forth as a sink of uncleanneſſe, and as the waters which are corrupted with excrementral filthinesse and lothsomneſſe in the sight of the pure undefiled Spirit of the Lord God your Creator, into which light as you cast your souls and minds, giving your selves wholly subject under the power of the streams thereof, it will carry you along as in a river which runneth like a fierce flood, turning all your hearts upside down, until through many times passing over and over you, it washes away the filthinesse of all your inward parts, and in the sweet and living channel of the righteousneſſe thereof, bring you as a sanctified and most holy people into the land or perfect spirit of blessedneſſe, where curse shall be no more found; for no man can honestly deny but that all mans members are acted according to the motions of his mind, and the pure light of God in mans mind stands against all sin, therefore as man gives his whole mind into the light, it must of necessity redeem & free man from all sin, because also there is no other Salvation under Heaven given of God whereby man comes to inherit eternal life, neither is there any other Fountain in which his soul can be cleansed, because no other waters can so much as once touch his soul; nay, nor any other fire, or furnace of refining fire, which is able to purifie mans soul and mind, like the *gold* that is *seven times* tryed in the *flames* of the *furnace* of the *refiner*, the which the better to know, experience will shew you this work of glory; and therefore make ye the tryal of giving your minds into the *Light* in all your Consciences, and you shall find it do more for you in reference to the purging your soules, minds and consciences from all evil and sinful words and works in the space of *seven days*, then any in your Land have experienced of so blessed and happy a work of righteousneſs and truth brought forth in the *inward parts*, though he hath been washing himself with the outward water for the time of *seventy years*; and therefore no rational man can do otherwise then believe, that as God is light and searcheth into all darkneſſe; so the light which he hath given into every mans soul and conscience, was and is to the real and true end and purpose, that man should walk in it in all his works, words and thoughts, as the true and living way of this true and living worship.

And this is that which will shew forth every man by his life of what nature he is, whether priest, prophet or King, if he be of God, then it will be manifest by the likeneſs and similitude into which he is brought forth and born, for all that are of God, do bear in their

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